

# PURSE GIVEN TEACHER WHO GOES TO LIBERIA

*Los Angeles Tribune 4-26-14*  
Miss Franky Dawson, Missionary, Is Honored  
by Colored Women of Furlong Tract

Miss Franky Dawson, who has been studying for the past three years at the Polytechnic night school with the object of fitting herself to become a missionary teacher, was given a purse of gold last week by the philanthropic colored women of the Furlong home tract, who gave an entertainment for her benefit.

In a few weeks Miss Dawson will leave for Liberia, Africa, where she will join a missionary center.

Among other studies she has devoted a great deal of her time to sloyd work and has built a model seven-room bungalow, much to the delight of her instructors and that of Superintendent and Mrs. Francis, who have viewed her work with interest.

Liberian school authorities are looking forward with much eagerness to the coming of Miss Dawson with her advanced methods of manual training as taught here in Los Angeles.

Liberia was colonized by free negroes from America. The government, republic in character, is patterned after that of the United States. The United States sent three commissioners, at Liberia's request, a few years ago to report upon boundary disputes and relieved the republic's financial condition with a loan of \$1,500,000. It is strictly a negro republic, suffrage being granted to black men only who are owners of real estate.

The gardens of the Los Angeles colored people have been stripped of their greenery and beautiful flowers for Easter decorations of the various churches. Many have been busy making artificial floral decorations to be hung above choir and pulpit. Birdcages bearing sweet-voiced canaries will also be used for the occasion. The choirs have been active in rehearsing their special programs, and papers bearing on the subject have been prepared by some of the laity. Tonight many of the churches will be given over to the children, at which time gifts of eggs will be distributed.

The southern division of the California State Federation of Colored Women's clubs held its regular all-day meeting during the past week at Santa Monica. This group consists of the clubs of Los Angeles, Pasadena, Santa Monica and San Diego. The delegates representing these various clubs carried out the following program:

Morning—Meeting of the executive board.

Noon—Box lunch

Afternoon—Reports from the various departments of clubs which are made up of the following divisions. The mothers' department (which visits needy mothers and contributes to their support); domestic science department (encourages the study of cookery); forestry department (promotes the planting of trees to beautify the yards); juvenile department (finds homes for delinquents brought before the juvenile court); suffrage department (makes a study of political questions with a view to voting intelligently).

Mrs. F. M. W. Alexander, social service worker of Boston, at one time academic teacher of Africa and Tuskegee, entertained the women of the Sojourner Truth home at their vesper service recently with the story of A Crown of Thorns, by Paul Carus. The story tells of the origin of the thorn bush from which the Savior's crown was made. This evening's vesper service will be addressed by Mrs. J. D. Gordon on The Resurrection.

The Tuskegee club, composed of thirty-two graduates and former students of Tuskegee institute now living in Los Angeles, has recently contributed a scholarship of \$50 to their alma mater. These men for the most part are engaged in trades requiring skill, such as brickmasonry, tailoring, landscape gardening, painting, etc. One of the graduates is a foreman in one of Los Angeles' largest warehouses and another is a contractor for hardwood floors. Many of the large buildings in the business section of the city were worked upon by members of the club.

The colored Old Folks' home at Avalon is an institution erected by the Western Baptist association. At present the work is carried on in a seven-room house built on a four-acre plot, laid out for the most part in barley, oats, corn, vegetables and melons. It is planned to enlarge the work in the near future by building on the cottage plan. The institution cost \$4000, of which sum \$2500 has already been paid. The work is located in the Lenwood tract—a portion of land containing fifty-three acres, sold exclusively to colored people. Many eastern negroes have invested their money in this tract, such as the Jubilee singers of Chicago, and several residents of Detroit, Mich., who carry on truck gardens and chicken ranches.

There are some interesting negro characters in Los Angeles—old landmarks who have grown up with the

city and achieved remarkable success. On the corner of Twelfth and San Pedro streets is an estate owned by a colored man, the property consisting of nine apartments, of three rooms each and two stores, one of which he himself occupies for business purposes. The property was bought in 1894 for \$3900 and is now worth \$50,000. The owner came to Los Angeles about twenty-two years ago. He was almost penniless and secured work as a bootblack in a barber shop. Later he worked as porter in hotels until he had accumulated enough money to go into business with wood and coal, hay and grain business. But that business failing to prosper, he decided to relinquish it for that of letter-carrier, in which service he remained for eleven years. He is now carrying on a prosperous second-hand furniture store with a stock of more than \$2000. He has recently donated \$1000 to the colored Y. M. C. A.

## SOUTHERN PRESBYTERIANS IN AFRICA.

One-third of the members of all Christian Churches in the Congo are in missions conducted by the Southern Presbyterian Church. The population of the four stations in which this Church is working—namely, Luebo, Ibanche, Mutoto and Lusambo—is 1,700,000. Sixteen ordained ministers and one physician, two single women, and 14 women who are wives of missionaries, making a total of 38 missionaries, are engaged in this work. The total number of communicants in all the churches of the African mission of this Church is 10,360. The total number of Christians in the entire Congo is only 30,000. From this will be seen how great is the responsibility of the Southern Church for the work on the Congo.—Charlotte Observer.

## ADVANCE IN THE WORK OF THE LIBERIA CONFERENCE

*Southwestern Christian Worker*  
Liberia is our oldest mission. The work there was begun under most trying circumstances. The spirit of Melville D. White is plainly felt to this day and his heroism has energized our missions in all parts of the world. But the Church is still interested in Liberia. The Church could not forget its first foreign field. Africa occupies such a strategic place in the world's affairs that it is still one of our most conspicuous mission fields.

Liberia is where the Negro is trying out practical self-government and the ability of

black civilization to meet black heathenism and force the heathen to respond to the call of civilization. Liberia has many difficulties but it has no revolutions. Its government is peaceful and its future growth very promising. No agency has contributed more to the success of the Liberia Republic than the missionary work of the Methodist Episcopal Church. From Cox to the present, worthy men have labored and directed the work in that field. Bishop Hartzell has made for himself an imperishable name by his Christian statesmanship, courage and superior leadership in handling our work in Liberia and other parts of Africa.

We have gathered some interesting figures covering our work in Liberia for the past nine years and they are most encouraging. Bishop Scott and his collaborators should feel pleased, and no doubt are, for what has been accomplished. Bishop Scott has given himself to this work with much sacrifice and devotion. When Bishop Wilson returned from inspection of our work in that field he had words of warmest praise for it.

The membership is almost three times what it was in 1905. Then it was 3,301; now it is 9,633. In 1905 the Sunday School enrollment was 2,447; now it is 5,240. The enrollment in the day school has increased for the same time from 1,084 to 2,363. There has been a gratifying increase in the finances. It is to be remembered that Liberia is a poor country and the people and missionaries, at all times, must pay very high prices for food and vet-

the conference collections have increased from \$2,003 to \$5,128. The total raised in ten years for building and improvement on property from among the Liberian people is \$64,416 while the property valuation in the aggregate has increased from \$95,200 to \$182,867. This is a fine showing and a better showing relatively, all things being considered, could hardly be found in Methodist Missions. We congratulate Bishop Scott on what he has been able to accomplish and wish for him a

like measure of growth in the years that are before him.



# "Christianity in the Heart of Africa"

By Mrs. J. C. Wengatz

Intuitive Christian leadership is rare enough in any land. But who would think of finding it in the heart of Africa?

Two years ago Buta came to us from a village about forty miles away asking for religious instruction. He explained that he had long ago learned to read and that a careful study of the Gospel of Matthew, which some missionary had placed in his hands, formed the basis of his knowledge of Christianity.

Although he had never heard a sermon, he was conscientiously keeping the Sabbath, and learning from his study of Matthew that the use of tobacco was not in accordance with a Christian life, he had laid aside his pipe. In fact, everything that impressed him as out of harmony with the law of God, he was ready to reject.

So far as he knew, he was the only Christian in the community where he lives. He stayed with us two or three days, and seemed literally to drink in the truth.

Some months later one of our missionaries visited Buta's village. He questioned the neighbors about Buta, and they said quite confidentially that he was going crazy over the white man's religion, but that he was nevertheless a good man. They mentioned many things that he had quit doing on the advice of some missionary. This, they declared, was the height of foolishness.

At the end of another year, Buta again appeared to us for instruction. With him were five or six of his neighbors, one of whom brought a daughter to be placed in our school. On this visit Buta received a light on the matter of polygamy. We told him that as a Christian he could retain but one of his three wives; and we wondered how he would stand the test. Shortly after returning home he divorced two of his wives, and now having "laid aside every weight," was ready to undertake the Christian race at automobile speed.

A short time ago we received a letter from Buta begging for a man to teach his villagers. They were so numerous, he wrote, and he himself was so ignorant of the Christian way that he could not teach the inquirers. The missionary was unable to go, but sent Mariano, one of our native helpers, who arrived at Buta's home on a Saturday evening, just as the sun was setting. He noticed that the people were gathering near Buta's house bringing baskets filled with fruits, nuts and other food.

"Who are these?" said Mariano.

"Oh, they are just getting together for the

Sunday services. They have come from a long distance, and are eager to be on time."

"Shall we hold to-morrow's meeting in your house, Buta?" questioned Mariano.

"No, indeed. We shall have far too many people for that. I used to teach them here when we began. But we have a good church now for our services."

Buta led Mariano to a roomy grass building, having a door at each end, with six windows on one side and five on the other. There were benches for the men to sit on, and grass mats for the women and children.

"Those who wanted to learn the Christian way," explained Buta, "offered their services. One brought sticks, and another grass, until all the materials were provided; and we built this house of worship. Then each contributed a cent or two until we had enough to buy these mats."

That Sunday ninety-eight persons—not counting the little ones—came to the service.

"How many of these are Christians?" asked Mariano.

Just one man rose in his place and remarked, "I have not yet repented of my sins."

Ninety-seven of these black heathen had confessed Christ, burned their fetiches, and many things that he had quit doing on the advice of some missionary. This, they declared, was the height of foolishness.

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The miraculous testimonies of the people clearly indicated that God was in their life. Mariano was much astonished at the stories repeated.

One man who had been in a death stupor following a severe illness, testified that as his family were gathered about his bedside, imploring the spirits to save his life, he clearly saw two ways open before him. One was a wide, red road along which a red train was running; and away in the distance appeared a great cavern where the train would certainly be wrecked. The thought immediately came to him that this was the road Buta said leads to destruction. The other way was white, bright and shining, and led out into a beautiful pasture. Quickly it came to him that the bright sunlit way was the one he should take that he might not be lost. His tongue had been so parched and dry that he could not speak. No sooner had he decided upon the Christian road than he came out of the unconscious state, and opening his eyes called for water. The family was greatly astonished.

He immediately asked them to send for Buta that he might pray with him. They protested

ed vigorously at this, saying, "You will surely die if you send for Buta. We have implored the spirits, and as a result you can talk; but even the spirits cannot save you, if you believe what Buta teaches." Again he begged them to go to Buta. Reluctantly they obeyed. What followed is best told in the man's own words: "Buta was away from home, but his brother and three other believers came and prayed with me. I repented of my sins, burned my fetiches, and the next morning rose from my bed a well man. Not a weak man recovering from sickness, but a well man!"

Following this remarkable manifestation of the Spirit, a neighbor who had been a witness of the healing declared that since a man all but dead had been restored by the Christians' prayers, he was ready to believe in their religion. The man's wife, a niece of Buta, was delighted and exclaimed, "We'll take the Christian way together; and I'll throw away my pipe at once." But the half-believing man had two other wives and for this reason he hesitated. As the women do the farm work in Africa, he feared the gardens would be neglected if he gave up these wives, and therefore he decided to wait awhile. But the swift judgment did not "wait awhile," and in one week the man died. His Christian wife is sure that the Lord struck him dead because of his indecision.

Buta tells the story of a man who started out on the Sabbath to hunt reeds for mats. He was reproved, but scoffing said, "Who is God or what is the Sabbath that I should not work to-day?" He gathered the reeds, but no sooner had he laid them down at home than serious sickness came upon him and that night he died.

A girl was reproved for digging out "ienzi" on the Sabbath. Ienzi are insects living in the ground. They resemble grasshoppers and the natives eat them. The girl replied, "Whoever believes in keeping the Sabbath is foolish." She dug the ienzi, put them on to cook, but before she had time to eat them she was taken sick, and died.

Another incident happened, most pitiful when one knows how entirely the people are bound by their superstitions. A boy of some fifteen years was very ill. His whole body was badly swollen but the heathen divining did not help him. He could not go to his mother, because he believed he would die the moment he saw her face. At this father's death she had married a man outside of the family instead of her husband's younger brother. Since her marriage she had lived at a distance, and had not seen the child simply because she feared his death would result.

"Bring him to me a few days," urged Buta.

They did so, and Buta did what he could to help him while the company of Christians all prayed for him. In a few days he was well and a firm believer in the new religion.

"Now, go and tell your mother all about it," said Buta.

Think of this boy, bound by the superstition that he would die the moment he saw his mother's face, put to such a test in the first days of his faith in God!

"I'll go," he resolutely said.

While on the way he knelt down and prayed that the Lord would strengthen his faith. As he came in sight of the house, he knelt down and prayed again. Before he reached the house he prayed a third time.

Imagine his mother's horror when she saw her son coming to what she believed would be his death. She could not understand it. But he told her his story, and he did not die. It all seemed so wonderful to her that she returned with the boy to hear the new message, and later moved to Buta's village where both have remained true to the faith.

What does all this mean? Is it the work of some great evangelist? No! It is God working through one poor ignorant, heathen black man who walked in the light of the Gospel of Matthew.

Quinongoa, Angola.



# Missionary Work - 1914.

## FORWARD MARCH

(Tune) "Onward, Christian Soldiers"

(By Mary Pointdexter Johnson)

Forward march Epworthians!

Lift your banners high,  
Satan's host we'll conquer  
If by faith we try;  
We must be united  
If the fight we win,  
Onward then Epworthians,  
On to conquer sin.

### CHORUS

Onward then Epworthians!  
At our Lord's command.  
Take this world for Jesus!  
With our loyal band.  
Forward march Epworthians!  
We must win the race.

Jesus is our captain  
Onward by His grace;  
See our blessed Saviour!  
Nailed to Calvary's tree,  
Onward then Epworthians  
Jesus died for thee.

Forward march Epworthians!  
Slaying with the word,  
Spread the holy gospel,  
Tread where brave men trod;  
Send the message ringing  
Over land and wave,  
Tell the slumbering nations,  
Jesus waits to save.

Forward march Epworthians!  
Fight until we free—  
Every sin-bound nation,  
Give them liberty.  
We must be successful,  
Jesus leads our throng.  
Onward then to conquer,  
Rout the giant wrong.

Forward march Epworthians!  
Let your watch-word be  
"Take this world for Jesus;"  
On to victory.

Loyal to our Master  
If we only be,

We shall shout hosanna!

Dixon Hill, Md. Through ETERNITY.

*2 1/2 x 4 1/2 inches*  
*Thurs Jan 21*